

A
FORM

OF
CONSECRATION OF DEDICATION
OF
CHURCHES
AND
Chappels,

Together with
What may be used in the Restauration

OF
RUINED CHURCHES,
AND
EXPIATION of CHURCHES
Desecrated or Propban'd.

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FORM



CONSECRATION OF DEDICATION

O F

CHURCHES
Imprimatur

Hæc formula Consecrationis &c.

Ja. Armachanus. Mich. Dublin. Can.

What may be used in the Consecration

What may be used in the Consecration



AND

EXPIATION OF CHURCHES

Deceased or Proprietary

Two Principles of the Church of England, and are to be
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A FORM OF CONSECRATION,

OR,
Dedication of Churches and Chappels, ac-
cording to the use of the Church of Ireland.

THe Patron, or the chief of the Parish where a new Church is erected, is to give timely notice to the Bishop of the Diocese, and humbly to desire him to appoint a convenient time, some Lords day, or other great Festival of the Church, for performance of the solemnity.

¶ At the day appointed, the Bishop, with a convenient number of his Clergy (of which the Dean or Archdeacon to be one) and the Chancellor of the Diocese, and his Register shall come between the hours of eight and ten in the morning ; and when they are neer, the bell is to ring till they be entred into the Church appointed to be consecrated.

¶ First, the Bishop and his Clergy, together with the Patron

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or

or his Deputy, shall go round about the Comiterie, or Church-yard; which done, the Bishop and his Clergy shall enter into the Church at the West door, the Patron and people standing without, while the Bishop and Priests do vest themselves in their respective Ecclesiastick habits.

¶ When they are vested, they shall kneel down in the body of the Church, with their faces to the East, and say together,

O Ur Father which art in heaven, hallowed be thy Name, thy Kingdom come, thy will be done in earth, as it is in heaven: Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

¶ Then the Bishop shall pray,

P Revent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally, by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

¶ Then rising up, they shall go together to the West door, and the Dean or Archdeacon on one hand, and the Chancellor on the other, shall bring the Patron to the threshold of the West door, and present him to the Bishop; who shall thus say to him,

S Ir, I am come hither at your desire; I ask therefore for what intent you have desir'd my coming?

¶ The

¶ *The Patron shall answer; or some of the Clergy at his request and appointment, shall answer for him.*

HE bath] or, *mutatis mutandis* [I have caused a house to be built for the service of God, and the publick Ministeries of Religion, and separated a burying place for my dead; and [his, or] my humble desire is, that it may be set apart from all common and prophane uses, and dedicated to the honour of God by your prayers, and holy Ministeries, according to the Word of God, and the Laws and Customs of this Church.

¶ *Then shall the Bishop say,*

WHiles it remained, was it not thine own? and before it is given to God, was it not in thine own power? but when once you give it to God, it can never be recalled, but is in his propriety for ever.

¶ *The Patron or his Deputy shall answer.*

I humbly desire he will be graciously pleased to accept it, and that it may remain his own for his service, and his honour for ever.

¶ *Then shall the Patron kneel down and receive the Bishops blessing in the words following.*

¶ *The Bishop laying his hand upon, or lifting it over the Patrons head, shall say,*

THe Lord bless you, and prosper you; the Lord make his face to shine upon you, and be merciful unto you. Remember thy servant, O God, concerning this
also,

also; accept his gift, sanctifie his heart, purifie his intentions, reward his loving kindness, and spare him according to the greatness of thy mercies. Enrich him and his family with all blessings of thy Spirit, and thy Providence for ever, through Jesus Christ our Lord. *Amen.*

And now in the Name of God, and to the honour of our Lord Jesus Christ, let us perform this Ministry.

¶ *Then the Patron arising, the Bishop shall call for the instrument of Donation; which the Bishop receiving from the hands of the Patron, shall deliver to the Register to be read publicly in that place.*

¶ *Which being done, all may enter into the Church: Then shall the Bishop, attended by his Clergy, kneel in the body of the Church; before the Chancel door, at a convenient distance, upon a footstep raised higher than the floor, and shall say,*

Let us pray.

I.

1 Chron.
29.10, &c.

Blessed be thou, O Lord God, Father of our Lord Jesus Christ for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the Majestie: All that is in the heavens, and in the earth is thine. Thine is the Kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious Name, that thou hast put it into the heart of thy servants, to build a house for the honour of thy Name, and the service of thy Majestie. O Lord our God, What are we, and what is this people, that from thy servants any thing should be given and offered unto thee

thee by us? All things come of thee, and of thy own we give unto thee. But we know also, O God, that thou triest the heart, and hast pleasure in uprightness. O Lord God of our Fathers, God of mercy, and Father of men and Angels, keep this, and all thankfulness, and piety, and devotion in the imagination of the thoughts of the heart of thy servants for ever; and prosper thou the works of our hands unto us, O prosper thou our handy-work. Confirm this thing which thou hast wrought in us, from thy holy Temple, which is in Jerusalem, which is from above, and is the Mother of us all: And for ever be pleased to imploy us in thy service, to strengthen us in all obedience, to lead us in the way everlasting, and to accept us in those Religious duties which we shall perform by thy Commandment, and by the assistances of thy holy Spirit, through Jesus Christ our Lord. *Amen.*

H.

4.
O Almighty and Eternal God, who by thy Immensity fillest all places both in heaven and earth, and canst not be limited or circumscrib'd in any: Thou art the most High, and dwellest not, as we do, in houses made with hands; for Heaven is thy Throne, and the earth is thy foot-stool; And what house can we build for thee? and what is the place of thy rest, that we can furnish out for thee? Surely every place is too little, and too low for thee, who dwellest on high, and thy glory is above the Heavens: And yet thou humblest thy self to behold the things that are in heaven and earth, and thy delight is to be with the sons of men. Thou speakest our words, thou compliest with our weakneses, thou acceptest our services, and wilt be worshipped and ador'd according to what thou hast put into our power. Thou therefore
 hast

Gen 13. 4.

Gen. 28. 17.

hast been pleas'd in all ages to meet with thy servants in places separate for thy worship, and for the invocation of thy holy Name. In Paradise there was a proper place which thy servant *Moses* called, *The presence of the Lord*; and thy servant *Abraham* called on thy Name, in the place of the Altar: And thou didst meet the Patriarch *Jacob* at *Bethel*, and he consecrated a stone for thy memorial, and it became dreadful and venerable, the House of God, and the Gate of Heaven; and *Rebekah* had a proper place whither she went to inquire of the Lord. Thou also didst fill the Tabernacle with thy presence, and the Temple with thy glory; and when the fulness of time was come, thou by thy most holy Son didst declare, that thou wilt be present in all places, where two or three are gathered in thy Name; and that amongst all Nations for ever, Thy house shall be called the house of prayer; and by thy Apostle hast signified to us, that our dwelling houses are to eat and drink in, but that we must not despise the Churches of God. For thou art a jealous God, and wilt not endure that thy Temples should be defiled. Our God is a consuming fire, and he that defiles a Temple, him will God destroy.

Therefore in confidence of thy goodness, in expectation of thy favours, in full assurance of thy promises, in obedience to the manifold declaration of thy pleasure, and in imitation of the piety of thy servants, who in all the generations of the world have separated places and houses for thy service, and left great monuments of their piety for our comfort and example, that we may come together into one place,* and by a joyn'd prayer, wrastle with thee for blessings, and not depart thence till thou hast blessed us: We thy servants walking in the steps of their most holy faith, partakers of the same hope, fellow Citizens with the Saints, and of the household of God, are this day

* Πάσις ἑνὶ τό-
πῳ ὡς ὁ ναὸς
ἐν τῇ ἱερου-
σολῆμ. S. Ignat.
Epist. ad
Magneſ.

day met together in thy fear and love, to dedicate a house to thee, and to the glories of thy Name, that we may not neglect the assembling of our selves together, but meet here to implore thy mercies, to deplore our sins, to deprecate thy anger, to magnifie thy goodness, to celebrate thy praises, to receive thy Sacraments, to bless thy people, and to perform all ministeries of Salvation.

Be pleased therefore, most gracious Lord and Father, to accept the devotion and oblation of thy servants: admit this place and house into a portion of thine own inheritance: Let it be a resting place for thy feet, and the seat of thy Graciousness. Depute thy holy Angels to abide here, to defend thy servants, and to drive away all the power of the Enemy. Place thy mercy-seat among us also: Let thine eyes and thine ears be open towards this house night and day, and hear the prayers of thy people which they shall make unto thee in this place; granting to them all the graces which they shall need and ask: And whensoever in humility and contrition, they shall confess their sins unto thee, be thou more ready to hear, than they to pray: forgive them all their sins, encrease and perfect their repentances, remove thy judgements far from them, and let them feel and rejoyce in thy mercies and loving kindneses for ever and ever. Grant this for his sake who is the King of the Saints, and the Head of the Church, the great lover of souls, and our High Priest, who continually makes intercession for us, our blessed Lord and Saviour Jesus. *Amen.*

III.

O Almighty God, who art the Father of the faithful, and a gracious God to all that call upon thee in truth and love; thou hast taught us by thy holy Apostle, that
e very

every thing is sanctified by the word of God and prayer : Attend this day and ever to the prayers of thy servants : be present with thy grace in all our ministeries of the Sacraments, and Sacramentals ; and bless all the labours, and accept all the religious duties, and satisfie all the holy desires of them who in this thy house shall make their supplications before thee. And let the dew of thy Divine blessing descend and abide for ever upon this house, which by invocation of thy holy Name, and to the honour of the Lord Jesus, and the Ministeries of thy servants, we, though unworthy, consecrate and dedicate unto thee.

Spare all the penitents, relieve the distressed, comfort the comfortless, confirm the strong, and strengthen the weak : Ease the afflicted, heal the wounded and the sick ; provide for the widows, and be a Father to the fatherless ; and unto all them whose consciences being accus'd for sin, come with confidence to the Throne of Grace, Give help in all the times of their need, that whensoever thy Name is called upon, thy blessings may certainly descend. Let thy Eternal peace be to this house, and to them who in this house come to thee to be eased and refreshed.

Here let thy Priests be cloth'd with righteousness, and let thy Saints sing with joyfulness. Here let thy people make their prayers, and perform their vows, and offer thee freewill offerings with a holy worship. Here let the weight of their sins that so easily besets them, be laid aside : here let the chains of their corruption, and the chords of vanity be broken. Let the lapsed be restored, let the sick be cured, let the blind eyes and hearts be enlightened with the lanthorn of thy Word, and the light of thy Spirit. Here let the power of Satan be lessened and destroyed ; and let thy servants find a cure for all their wounds, a comfort for all their sorrows, a remedy to all their

their inconveniences : that all who shall enter this house now dedicated to thy service, may obtain all their desires, and triumph in the Name of the Lord our God who hath perform'd all their petitions. Preserve their souls from sin, their eyes from tears, and their feet from falling, for Jesus Christ his sake, to whom with thee, O Father, and thy most Holy Spirit, be all honour and glory, praise and thanksgiving, love and obedience, for ever and ever. *Amen.*

See p: 10

¶ *Then the Bishop and the Congregation arising from their knees, the Bishop attended by his Clergy, shall go in Procession round about the Church within, and say this Hymn alternately.*

HYMN. I.

1. **E**Xcept the Lord build the house, they labour in vain to build it : except the Lord keepeth the city, the watchman waketh but in vain. *Ex Psalmis 127. 84.*

2. Blessed is the man whose strength is in thee, in whose heart are thy ways.

3. They go from strength to strength : every one of them in Sion appeareth before God.

4. How amiable are thy Tabernacles : O Lord of Hosts.

5. My soul longeth, ye even fainteth for the courts of the Lord, my heart and my flesh crieth out for the living God : when shall I come and appear before the presence of God ?

6. The sparrow hath found her an house, and the swallow a nest for her self, where she may lay her young : even thy altars, O Lord of Hosts, my King and my God.

B

7. Blessed

7. Blessed are they that dwell in thy house ; they will be always praising thee.

8. For a day in thy courts is better than a thousand : I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness.

9. For the Lord God is a Sun and a shield : the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly.

10. O Lord of hosts : blessed is the man that trusteth in thee.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be world without end. *Amen.*

¶ Then shall the Bishop go to the vault appointed in the Church for the burial place (in case there be any) or else standing in the most open pavement of the Church, the Archdeacon shall read this lesson.

¶ The Lesson in the Cœmety.

^{1 Sam. 31.} ^{11.} **A**ND when the Inhabitants of Jabesh Gilead heard of that which the Philistims had done to Saul : all the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons from the walls of Bethshan, and came to Jabesh and burnt them there. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

^{2 Sam. 2. 4.} And they told David, saying, that the men of Jabesh Gilead were they that buried Saul. And David sent messengers unto the men of Jabesh Gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your Lord, even unto Saul, and have buried him. And

And the son of David, King Solomon, said, If a man ^{Eccles. 6.3.} beget an hundred children, and live many years, so that the days of his years be many, and his soul be filled with good, and also that he have no burial; I say that an untimely birth is better than he.

And so I saw the wicked buried, who had come and ^{Eccles. 8.10.} gone from the place of the Holy, and they were forgotten in the city where they had so done.

But let a man remember the days of darkness, ^{chap. 11.8.} for they shall be many.

For the dust shall return to the earth as it was, and the ^{chap. 12.7.} Spirit shall return unto God that gave it.

¶ *Then the Bishop standing in the same place shall pray,*

O Almighty God, with whom do live the spirits of them that die in the Lord, grant unto all thy servants whose bodies shall be buried in this dormitory, that they may lie down with the righteous, and their souls may be gathered unto their Fathers in the bosom of Christ, and their bodies may rest in peace unto the latter day; and when thy holy Son shall come to judge both the quick and the dead, they may hear the sentence of the right hand, and may have their perfect consummation and bliss in thine eternal and everlasting glory, through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop, with the Clergy attending, shall go to the Font, and the Verger or Clerk presenting pure water to him, he shall pour the water into the Font.*

¶ *Then shall the senior Priest read this Lesson.*

¶ *The Lesson at the Font.*

AND Jesus came and spake unto them saying, All power ^{Mat. 28.18.} is given unto me in heaven and in earth. Go ye there-

fore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things which I have commanded you ; and lo I am with you alway even unto the end of the world. *Amen.*

Then shall the Bishop pray,

O Eternal God, Fountain of all Purity, bless and sanctifie the waters which thou hast ordained and constituted for the mystical washing away of sin : and grant unto all those who shall come hither to be presented unto thee, and be washed in this Lavatory, that they may receive the baptism of the Spirit, and may have a title and portion in repentance, remission of sins, and all the promises of the Gospel, that they may not onely have the washing of the filth of the flesh, but the answer of a good conscience towards God ; that they dying unto sin, and being buried with Christ in his death, may live unto righteousness, and become thy Disciples in an unreprouvable faith, and a perfect obedience, and at last may partake of the Resurrection of thy Son to life Eternal, through the same Jesus Christ our Lord. *Amen.*

¶ Then the Bishop shall go, attended as before, to the Pulpit, and laying his hand upon it, shall appoint one of the Priests to read the following Lesson.

The Lesson at the Pulpit.

2 Tim. 4. 1.

I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his Kingdom, Preach the Word, be instant in season, and out of season, reprove, rebuke, exhort with all

all long-suffering and doctrine: For the time will come that they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears.

This is a faithful saying, and these things I will that thou Tit. 3. 8. affirm constantly, that they who have believed in God might be careful to maintain good works: these things are good and profitable unto men. But avoid foolish questions, and genealogies, and contentions, and strivings about the Law, for they are unprofitable and vain.

But let the man of God watch in all things, endure afflictions, do the work of an Evangelist, and make full proof of his Ministry. 2 Tim. 4. 5.

¶ *Then shall the Bishop pray,*

9. **O** Almighty God, who by thy Word, and by thy Spirit dost instruct thy servants, and teach them all truth, and lead them in the way of salvation, Grant that this place may be always filled with wise and holy persons, who may dispense thy word faithfully, according to the ability thou givest, and the charge which thou imposest, and the duty thou requirest; giving to every one their portion in due season, and feeding the flock of God, not of constraint, or of necessity, but willingly and cheerfully; not for filthy lucre's sake, but readily, and of a good mind. O send faithful labourers into thy harvest, and grant that all the people which from this place shall hear thy word, may not receive it as the word of man, but as the good word of God, able to save their souls: and let thy holy Spirit for ever be the Preacher, and imprint thy word in their minds, opening their hearts, convincing their understandings, over-ruling their wills, and governing their affections, that they may not be hearers of

of the Word onely, but doers of good works ; that they by their holy lives adorning the Gospel of God, and seeking for glory and honour, and immortality, may attain eternal life through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop and Clergy shall go towards the Chancel, the doors of which being shut, he shall stand there, and with the Priests recite this Hymn alternately.*

HYMN II.

10. 1. **O** Pen to me the gates of righteousness, I will go in to them, and praise the Lord.
2. This is the gate of the Lord into which the righteous shall enter.
3. The stone which the builders refused, is become the head stone of the corner.
4. This is the Lords doing, and it is marvellous in our eyes.
5. This is the day which the Lord hath made : we will rejoyce and be glad in it.
6. Save now, I beseech thee, O Lord : O Lord I beseech send us now prosperity.
7. Blessed be he that cometh in the name of the Lord : we have blessed you out of the house of the Lord.
8. God is the Lord which hath shewed us light : bind the sacrifice with chords, even to the horns of the altar.
9. O Lord open thou my lips : and my lips shall shew forth thy praise.
10. For thou desirest not sacrifice, else would I give it thee : but thou delightest not in burnt offerings.
11. The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise.
12. Do good in thy good pleasure unto Sion : build thou the walls in Jerusalem.

13. Then

13. Then shalt thou be pleased with the sacrifice of righteousness, with burnt offerings, and whole burnt offerings: then shall they offer bullocks upon thine altar.

14. Whoso offereth praise, glorifieth me, and to him that ordereth his conversation right, I will shew the salvation of God.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. *Amen.*

¶ *Then the doors being open'd, the Bishop with his Clergy shall enter, and ascend to the Communion Table, and sitting in a chair on the South side of it, shall appoint the Dean or Archdeacon to read this Lesson.*

¶ The Lesson at the Communion Table.

I Speak as to wise men, judge what I say. The cup of ^{I Cor. 10.} blessing which we bless, is it not the communion of the ^{15.} bloud of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many, are one bread, and one body, for we are all partakers of that one bread. Ye cannot drink the cup of the Lord, and the cup of Devils: ye cannot be partakers of the Lords table, and the table of Devils. Do we provoke the Lord to jealousy? Are we stronger then he? Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

We have an altar whereof they have no right to eat, ^{Heb. 13. 10.} which serve the Tabernacle. Wherefore Jesus also, that he might sanctifie the people with his own blood, suffered without the gate. Let us go forth therefore unto him, bearing his reproach. For here we have no continuing city,

city, but we seek one to come : By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good, and to communicate, forget not ; for with such sacrifices God is well pleased.

¶ *Then the Bishop arising from his chair, shall kneel before the Altar, or Communion Table, and say,*

¶ *Let us pray.*

12.

O Eternal God, who in an infinite mercy to mankind, didst send thy holy Son, to be a sacrifice for our sins, and the food of our souls, the Author and finisher of our faith, and the great Minister of eternal glory ; who also now sits at thy right hand, and upon the heavenly altar perpetually presents to thee the Eternal Sacrifice, and a never ceasing prayer, be present with thy servants, and accept us in the dedication of a Ministerial altar, which we humbly have provided for the performance of this great Ministry, and in imitation of Christs Eternal Priesthood, according to our duty, and his Commandment. Grant that all the gifts which shall be presented on this table, may be acceptable unto thee, and become unto thy servants a savour of life unto life. Grant that all who shall partake of this table, may indeed hunger after the bread of life, and thirst for the wine of elect souls, and may feed upon Christ by faith, and be nourished by a holy hope, and grow up to an eternal charity. Let no hand of any that shall betray thee, be ever upon this table : let no impure tongue ever taste of the holy body and blood which here shall be Sacramentally represented and exhibited. But let all thy servants that come hither to receive these mysteries, come with prepar'd hearts, and with penitent souls,

souls, and loving desires, and indeed partake of the Lord Jesus, and receive all the benefits of his passion. Grant this for his sake, who is the Priest and the Sacrifice, the feeder and the food, the Physician and the physick of our souls, our most blessed Lord and Saviour Jesus. *Amen.*

¶ *Then the Bishop arising shall return to his Chair, and sitting covered; some persons by the Patrons appointment shall bring the Carpet, the Communion cloth and napkins, the Chalice, Paten, and the other Vessels, Books and Utensils for the Communion; and humbly presenting them on their knees to God, the Bishop shall receive them severally, and deliver them to the Deacon, to be laid orderly on the Communion Table; excepting onely the Chalice, and the Paten, which two Priests shall (when the Table is covered) humbly on their knees lay upon it. Then the Bishop returning to the Altar, shall with reverence and solemnity (his face being Eastward) lay his hands upon the plate, and say this prayer, standing.*

WHat are we, O God, and what is this people, that we should be able to offer so willingly after this 13.
 sort? For all things come of thee, and of thine own we I Chron. 29. 14.
 have given thee. Accept the Oblation of thy servants, who in the uprightness of their hearts have willingly offered these things, and give unto them a perfect heart to keep thy Commandments, thine Ordinances, and thy Sacraments: and be pleased to grant to them a greater ability, an enlarged heart, and an increasing love to serve thee with their souls and bodies, with all their time, and all their goods, that thou maist be honored with all their heart, and all their strength; and grant that these gifts may be received into the lot and right of God, and of Religion, and the Donours be continued for ever in the lot of thine inheritance: that by thy grace accepting these gifts, they

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may

may in all their other possessions be blessed, and by the use of these gifts in the Ministeries of thy holy Religion, they may be sanctified, and by a Guard of Angels they may be preserved from all evil, and by the perpetual presence of thy holy Spirit, they may be lead into all good, and accepted to pardon, and preserved in peace, and promoted in holiness, and conducted certainly to life Eternal, through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop shall go to the North end of the H. Table, and turning to the people shall say,*

The Lord be with you.

Answer.

And with thy Spirit.

Let us pray.

I.

* That clause is to be omitted when the Bishop only dedicates any oblation: and so are the other clauses which are inclosed in []

O Most Glorious and Eternal God, who makest all things by thy power, and adornest all things with thy bounty, and fillest all things with thy goodness, and sanctifiest the hearts and gifts of thy servants by thy Spirit, we worship and adore thy glories, who fillest all the world by thy presence, and sustaineest it by thy Almightyness: We love and magnifie thy mercies, that thou hast been pleased to enable and admit thy servants [*to build an house to thee,* and*] out of thine own store to give gifts to thee, who givest all that we possess. We humbly pray thee by the Death and Passion, by the Resurrection and Ascension, and by the glorious Intercession of our Lord, that thou wouldst vouchsafe to sanctifie [*this house, and*] these gifts to thy service, by the effusion of thy holiness from above. Let the

the Sun of Righteousness for ever shine here, and let the brightest illumination of the holy Spirit, fill [*this place, and fill*] all our hearts for ever with thy glorious presence: That which we have blessed, do thou bless; that which we offer, do thou accept; that which we place here, do thou visit graciously, and for ever, through Jesus Christ our Lord. *Amen.*

II.

Let this house be for the Religious uses of thy servants; let it be the abode of Angels, let it be the place of thy Name, and for the glory of thy Grace, and for the mention and honour, and the memorial of the Lord Jesus; Let no unclean thing ever enter here: Drive from hence all sacrilegious hands, all superstitious Rites, all prophane persons, all proud and unquiet Schismatics, all misbelieving Hereticks: Let not the powers of darkness come hither, nor the secret arrow ever smite any here: Let no corrupt ayre, and no corrupt communication, no blood-shed, and no unclean action ever pollute this place dedicated to thy holiness.

By the multitudes of thy mercies and propitiations, to the visitors of this place, coming with devotion and charity, let there be peace and abundance of thy blessings. Hear them that shall call upon thee, sanctifie their Ob-lations, let; the good Word of God come upon them, and dispense thy good things unto them. Let the title of this Church abide until the second coming of Christ, and let thy Holy Table stand prepar'd with the blessings of a Celestial Banquet. Bless the gifts and the givers, the dwellers, and the dwelling, and grant unto us here present, and to all that shall come after us, that by the participation of thy heavenly graces, we may obtain Eternal life through Jesus Christ our Lord. *Amen.*

III.

O Eternal God, who art pleas'd to manifest thy presence amongst the sons of men, by the special issues of thy favour and benediction, make our bodies and souls to be Temples pure and holy, apt for the entertainments of the Holy Jesus, and for the inhabitation of thy holy Spirit. Lord, be pleas'd, with the powers of thy grace, to cast out all impure lusts, all worldly affections, all covetous desires from these thy Temples, that they may be places of prayer and holy meditation, of godly desires, and chaste thoughts, of pure intentions, and great zeal to please thee, that we also may become Sacrifices, as well as Temples, eaten up with the zeal of thy glory, and even consumed with the fires of thy love; that not one thought may be entertain'd by us, but such as may be like perfume exhaling from the Altar of Incense; and not a word may pass from us, but may have the accent of Heaven in it, and sound pleasantly in thy ears.

O dearest God, fill every faculty of our souls with the impresses of Religion, that we loving thee above all things in the world, worshipping thee with frequent and humblest adorations, continually feeding upon the apprehensions of thy Divine sweetness, and living in a daily observation of thy Divine Commandments, and delighted with the perpetual feast of a holy Conscience, may by thy Spirit be seal'd up to the day of Redemption, and the fruition of thy glories in thine everlasting Kingdom, through Jesus Christ our Lord, to whom with thee, O Father of mercies, Father of our Lord Jesus Christ, and with thee, O blessed and Eternal Spirit the Comforter, all honour and power be ascribed from generation to generation for ever and ever. *Amen.*

¶ Then

¶ *Then adde the Prayer of S. Clement.*

15.

GOd, the beholder and discerner of all things, the Lord *Clement.*
 of Spirits and all flesh, who hath chosen our Lord *1 epist. ad*
 Jesus, and us through him, to be a peculiar people, grant *Corinth.*
 unto every soul that calleth upon his glorious and holy
 Name, faith and fear, peace and patience, long-suffering
 and temperance, with purity and wisdom, to the well-
 pleasing of his Name, through our High Priest and Ruler,
 by whom unto him be glory and Majestic, both now and
 to all ages evermore. *Amen.*

¶ *Then the Bishop arising, shall sit in his Chair, at the South end of the H. Table, and being covered, shall cause the Chancellor to read the Instrument of Consecration, and give command that it be entred into the Registry, and an Act made of it in perpetuum rei memoriam: A Duplicate of which Instrument, attested under the Registers hand and seal of the Office, is to remain with the Patron or Founder, and the Original with the Bishop.*

¶ *After which, this Anathematism shall be read by him and his Clergy alternately, all standing up.*

¶ *The Anathematism.*

16

KEEP uot thou silence, O God: hold not thy peace, *Ex Psalmis*
 and be not still, O God. *79. 83. 129.*

2. Let not thine Enemies make a tumult, and they that hate thee lift up their head.

3. Let them not come into thine inheritance to defile thy holy Temple, lest they lay waste thy dwelling places, and break down the carved work thereof with axes and hammers.

4. Make

4. Make their Nobles like Oreb and Zeeb : yea, all their princes like Zeba and Zalmunna.

5. Who say, let us take to our selves the houses of God in possession.

6. O my God, make them like unto a wheel, as the stubble before the wind.

7. As the fire burneth the wood, and as the flame setteth the mountains on fire.

8. So persecute them with thy tempest, and make them afraid with thy storm.

9. Fill their faces with shame, that they may seek thy Name, O Lord.

10. That men may know, that thou, whose Name is Jehovah, art the most High over all the earth.

11. For the Lord is righteous, he will cut asunder the chords of the wicked.

12. Let them all be asham'd that hate Sion.

13. Let them be as the grass upon the house tops, which withereth before it groweth up.

14. Wherewith the mower filleth not his hand : nor he that bindeth sheaves his bosom.

15. Neither do they which go by say, The blessing of the Lord be upon you : we bless you in the name of the Lord.

The Bishop.

Glory be to God on high.

Answer.

And on earth peace to men of good will.

Bishop.

Amen.

Answer.

Amen.

¶ *Then*

¶ Then shall the Bishop conclude with this *evangelicall*, or Acclamation, the Clergy answering alternately.

¶ The Bishop first saying.

Seeing now, dearly beloved in the Lord, that by the blessing of God, and his gracious favour, we have dedicated to God [this House of Prayer, and] these gifts for the Ministeries of Religion, let us give hearty thanks to Almighty God for these benefits, and say,

1. Praise ye the Lord : praise God in his sanctuary, *Ex Psalmis*
praise him in the firmament of his power. 150. 68. 87.
2. Blessed be the Lord who daily loadeth us with bene- 99. 100.
fits : even the God of our salvation.
3. He that is our God, is the God of salvation : and unto God the Lord belong the issues from death.
4. The chariots of God are twenty thousand, even thousands of Angels : the Lord is among them as in Sinai, in the holy place.
5. They have seen the goings of God, even the goings of my God, my King in the sanctuary.
6. The singers went before, the players on instruments followed after : amongst them were the damsels playing with the timbrels.
7. Bless ye God in the congregations : even the Lord from the fountains of Israel.
8. Thy God hath commanded thy strength : strengthen, O God, that which thou hast wrought in us.
9. O God, thou art terrible out of thy Holy places : the God of Israel is he that giveth strength and power unto his people. Blessed be God.
10. His foundations is in the holy mountains : The
Lord

Lord loveth the gates of Sion more than all the dwellings of Jacob.

11. Glorious things are spoken of thee, O thou city of God : and of Sion it shall be said, This and that man was born in her, and the highest himself shall establish her.

12. Exalt ye the Lord our God : and worship at his footstool, for he is holy.

13. Moses and Aaron among his Priests : and Samuel among them that call upon his name : they called upon his name, and he answered them.

14. Thou answeredst them, O Lord our God : thou wast a God that forgavest them, though thou didst take vengeance of their inventions.

15. Exalt the Lord our God, and worship at his holy hill : for the Lord our God is holy.

16. Enter into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and bless his name..

¶ *Then shall all together say,*

FOr the Lord is good, his mercy is everlasting, and his truth endureth to all generations.

Bishop.

Worship Jesus.

Answer.

We worship and adore the great King of heaven and earth, the blessed Saviour of the world.

Bishop.

Holy is our God.

Answer.

Holy is the Almighty.

Bishop.

*Bishop.***Holy is the Immortal.***All together.*

Holy, Holy, Holy Lord God of Sabbath, blessed be thy Name in Heaven and Earth for ever and ever. *Amen, Amen.*

So ends the Office of Consecration.

¶ Then the Bell tolling a little in the interval, the Bishop shall appoint the Dean to read the Morning Prayer, or first Service, in the reading Desk.

¶ The Psalms appointed for the day.

Psalms 122, 125, 132.

¶ The first Lesson is Gen. 28. verse 10. unto the end. Or else 1 Kings 8. verse 10. unto verse 62. exclusively.

¶ The second Lesson is S. Matthew 21. ver. 1. unto v. 17. inclusively.

¶ At the end of the Letany, the Bishop shall confirm such persons as can be conveniently brought to him, fitted to that purpose.

¶ The Bishop shall read the second Service, and administer the Communion.

¶ The Epistle is taken out of the third of the Acts, vers. 1. unto vers. 16. inclusively.

¶ The Gospel is Luke 7. vers. 1. to the 10. inclusively.

D

The

¶ *The Collect to be said at Morning prayer, and the Communion, together with the Collect of the day.*

O Almighty God, who dwellest amongst thy Saints, and hast plac'd thy Tabernacle in the hearts of thy servants, give thy heavenly blessings, and encrease to the place where thine honour dwelleth; that what is founded by thy Providence, and built according to thy Commandment, may be established for ever, and blessed in all things by thy Eternal goodness; through Jesus Christ our Lord. *Amen.*

AN



A N
OFFICE
 To be used in the
Restauration
 O F A
CHURCH.

¶ When the Fabrick of a Church is ruined, and a new Church built upon the same foundation; the Bishop attended by his Clergy, shall enter into the Church-yard, and go in procession round about the Church new built, and recite alternately Psalm 74.

O God, wherefore art thou absent from us so long : why is thy wrath so hot against the sheep of thy pasture ?

2. O think upon thy congregation : whom thou hast purchased, and redeemed of old.

D 2

3. Think

3. Think upon the tribe of thine inheritance : and mount Sion, wherein thou hast dwelt.

4. Lift up thy feet, that thou mayest utterly destroy every enemy : which hath done evil in thy sanctuaries.

5. Thine adversaries roar in the midst of thy congregations : and set up their banners for tokens.

6. He that hewed timber afore out of the thick trees : was known to bring it to an excellent work.

7. But now they break down all the carved work thereof : with axes and hammers.

8. They have set fire upon thy holy places : and have defiled the dwelling-place of thy Name, even unto the ground.

9. Yea, they said in their hearts, Let us make havock of them altogether : thus have they burnt up all the houses of God in the land.

10. We see not our tokens, there is not one prophet more : no, not one is there among us, that understandeth any more.

11. O God, how long shall the adversary do this dishonour : how long shall the enemy blaspheme thy Name, for ever ?

12. Why withdrawest thou thy hand : why pluckest thou not thy right hand out of thy bosom to consume the enemy ?

13. For God is my King of old : the help, that is done upon earth, he doth it himself.

14. Thou didst divide the sea through thy power : thou brakest the heads of the dragons in the waters.

15. Thou smotest the heads of Leviathan in pieces : and gavest him to be meat for the people in the wilderness.

16. Thou broughtest out fountains, and waters out of the hard rocks : thou driedst up mighty waters.

17. The

17. The day is thine, and the night is thine : thou hast prepared the light and the sun.

18. Thou hast set all the borders of the earth : thou hast made summer, and winter.

19. Remember this, O Lord, how the enemy hath rebuked : and how the foolish people hath blasphemed thy Name.

20. O deliver not the soul of thy turtle-dove unto the multitude of the enemies : and forget not the congregation of the poor for ever.

21. Look upon the covenant : for all the earth is full of darkness, and cruel habitations.

22. O let not the simple go away ashamed : but let the poor and needy give praise unto thy Name.

23. Arise, O God, maintain thine own cause : remember how the foolish man blasphemeth thee daily.

24. Forget not the voice of thine enemies : the presumption of them, that hate thee, encreaseth ever more and more.

¶ *Then entring into the Church, the Bishop and Clergy shall vest themselves ; which being done, and the people in their places, the Bishop shall kneel down in the body of the Church, on a footstool rais'd above the floor, and say,*

OUR Father which art in Heaven, hallowed be thy Name, thy Kingdom come, thy will be done in earth, as it is in Heaven : Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation, but deliver us from evil.

¶ *The Clergy and people repeating after him every petition.*

¶ *Then shall the Bishop say,*

Prevent us, O Lord, in all our doings with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

¶ *Then the Bishop standing up with his face to the people, shall pray in the words of Ezra, paucis mutatis, ut sequitur.*

Ezra 9.

O Lord our God, we are asham'd, and blush to lift up our faces unto thee, O God; for our iniquities are increased over our heads, and our trespasses grown up unto the heavens. Since the days of our Fathers have we been in a great trespass unto this day; and for our iniquities have we, our Kings and our Priests been delivered unto the hands of our Enemies, to the sword, and to the spoil, and to confusion of face, as it is this day. And now for a little space hath grace been shewed to us from the Lord our God, to leave us a remnant to escape, and to give us a nail in his holy place, that our God may lighten our eyes, & give us a little reviving from our afflictions. For our God hath not forsaken us, but hath extended mercy to us in the sight of our enemies, to give us a reviving, to set up the house of our God, and to repair the desolations thereof. And now, O our God, what shall we say after this? For we have forsaken thy Commandments which thou hast commanded us by thy servants the Prophets. And after all that is come upon us for our evil deeds, and for our great trespasses, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such a deliverance

deliverance as this, should we again break thy Commandments? Wouldst not thou be angry with us till thou hadst consumed us?

O Lord God of Heaven and earth, thou art righteous, and just, and true; thou art also good and gracious, and of great mercy, and loving kindness; and though thou hast punished us for our inventions, yet thou hast forgiven our misdeeds, and restor'd us to a rejoycing this day. O give unto us abundance of thy grace, that we may no more provoke thee to anger, or to jealousy; that we may never force thee to severity, and to pour forth thy heavy judgements upon us: but give us thy holy Spirit to lead us in the ways of righteousness, and to prepare us for thy mercies for ever. Defend thy Church, and bless thine inheritance; feed them, and set them up for ever: So shall we thy people give thee thanks in the Congregation of thy redeemed ones, and rejoyce in giving thee praises for the operations of thy hands, who hast mightily delivered thy sons and servants through Jesus Christ our Lord. *Amen.*

¶ *Then shall be said or sung Psalm 144. alternately.*

Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight;

2. My hope and my fortress, my castle and deliverer, my defender, in whom I trust: who subdueth my people that is under me.

3. Lord, what is man, that thou hast such respect unto him: or the son of man, that thou so regardest him?

4. Man is like a thing of nought, his time passeth away like a shadow.

5. Bow thy heavens, O Lord, and come down: touch the mountains, and they shall smoke.

6. Cast

6. Cast forth thy lightning and tear them : shoot out thine arrows and consume them.

7. Send down thine hand from above : deliver me, and take me out of the great waters, from the hand of strange children ;

8. Whose mouth talketh of vanity : and their right hand is a right hand of wickedness.

9. I will sing a new song unto thee, O God : and sing praises unto thee upon a ten-stringed lute.

10. Thou hast given victory unto kings : and hast delivered David thy servant from the peril of the sword.

11. Save me, and deliver me from the hand of strange children : whose mouth talketh of vanity, and their right hand is a right hand of iniquity.

12. That our sons may grow up as the young plants : and that our daughters may be as the polished corners of the temple.

13. That our garners may be full and plenteous with all manner of store : that our sheep may bring forth thousands, and ten thousands in our streets.

14. That our oxen may be strong to labour, that there be no decay : no leading into captivity, and no complaining in our streets.

15. Happy are the people that are in such a case : yea, blessed are the people who have the Lord for their God.

¶ *After which, the Bishop attended with the Clergy, shall go to the Font, and use the same Office as is appointed for the consecration, or dedication of Churches ; and so to the end : Omitting the word [place, or places] because the place was consecrated before, and so was the Cemetery. In other things proceed without change.*

¶ *The first Lesson at Morning prayer shall be Haggai 1.*

¶ *The second Lesson Luke 12. beginning at verse 32. to the end.*

¶ *The Collect the same as is used at Morning-prayer in the Office of consecration.*



A SHORT OFFICE

FOR
EXPIATION & ILLUSTRATION

OF A
CHURCH

Desecrated or Prophan'd.

IF a Church hath been desecrated by murder and blood-shed, by uncleanness, or any other sort of prophanation, the Bishop attended by two Priests at least, and one Deacon, shall enter into the Church, which shall be first prepared by cleansings and washings, &c.

¶ The Bishop and his Clergy being vested, shall go in Procession about the Church on the inside, saying alternately the seventh Psalm, and the ninth Psalm.

E

¶ After

¶ *After which, the Bishop with his Clergy shall go to the Holy Table, and there kneeling down shall pray.*

O Almighty God, who-art of pure eyes, and canst not behold impurity, behold the Angels are not pure in thy sight, and thou hast found folly in thy Saints; have mercy upon thy servants, who with repentance and contrition of heart, return unto thee humbling our selves before thee in thy holy place. We acknowledge our selves unworthy to appear in thy glorious presence, because we are polluted in thy sight, and it is just in thee to reject our prayers, and to answer us no more from the place of thy Sanctuary; for wickedness hath entred into the Courts where thy holy feet have trod, and have desired thy dwelling place, even unto the ground, and we by our sins have deserved this calamity. But be thou graciously pleased to return to us as in the days of old, and remember us according to thy former loving kindneses in the days of our Fathers. Cast out all iniquity from within us, remove the guilt of that horrible prophanation that hath been committed here, that abomination of desolation in the holy place, standing where it ought not; and grant that we may present unto thee pure Oblations, and may be accepted by the gracious interpellation of our High Priest, the most glorious Jesus. Let no prophane thing enter any more into the lot of thine inheritance; and be pleased again to accept the prayers which thy servants shall make unto thee in this place. And because holiness becometh thine house for ever, grant to us thy grace to walk before thee in all holiness of conversation; that we becoming a Royal Priesthood, a chosen Generation, a people zealous of good works, thou mayest accept us according to thy own loving kindness, and the desires of our

our hearts. O look upon thy most holy Son, and regard the cry of his blood, and let it on our behalf speak better things than the blood of *Abel*.

O Let that sprinkling of the blood of the Holy Lamb, who was slain from the beginning of the world, make this place holy and accepted, and purifie our hands and hearts, and sanctifie our prayers and praises, and hallow all our Oblations, and preserve this house, and all the places where thy Name is invocated, from all impurity and prophanation for ever, and keep our bodies, and sou's, and spirits unblameable to the coming of our Lord Jesus. Then, O blessed Father, grant that we being presented unto thee without spot or wrinkle, or any such thing, may be clothed with the righteousness of the Saints, and walk in white with the Lamb in the Kingdom of our God for ever and ever. Grant this, O Almighty God, our most gracious Father for Jesus Christ his sake, to whom with thee and the Holy Spirit, be all worship, and love, and honour, and glory from generation to generation for ever. *Amen.*

¶ *Then the Bishop and Clergy arising from their knees, shall say the Anathematism unto the ^{Evangelists} ~~Evangelists~~, or Acclamation, as in the form of Consecration: After which, kneeling down shall be said the III. prayer plac'd in that Office a little before the Anathematism. And next to that, the II. Prayer which is immediately before that; and then the Prayer of S. Clement.*

¶ *After which arising from his knees, the Bishop shall say,*

SEing now, dearly beloved in the Lord, we have by humble prayer implor'd the mercy of God and his holy Spirit, to take from this place, and from our hearts, all impurity and prophanation, and that we hope by the

mercies of God in our Lord Jesus Christ, he hath heard our prayers, and will grant our desires, let us give hearty thanks for these mercies, and say,

¶ Then shall be said the *invenio*, or Acclamation, as at the end of the Office of Consecration of Churches, &c.

¶ And then shall the Priest whom the Bishop shall appoint, begin Morning prayer.

¶ The Psalms for the day are Psalm 18, and Psalm 30.

¶ The first Lesson is Zechariah 1.

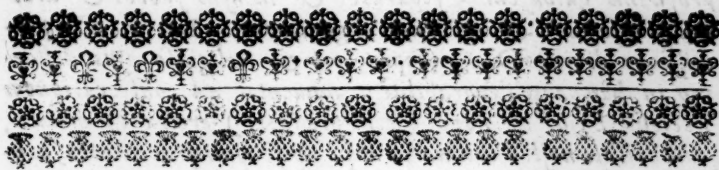
¶ The second Lesson Mark 11. unto verse 26. inclusively.

¶ The Collect the same with that at Morning-prayer in the Consecration of Churches.

¶ If any Chalice, Paten, Font, Pulpit, or any other Oblation or Utensil for the Church, be at any time newly to be presented; the Bishop is to use the forms of Dedication of those respective gifts, which are particularly used in the dedication; and this to be done immediately after the Nicene Creed, at the time of the Communion; ever adding the Anathematism and Acclamation.

Te decet Hymnus.

Instrumentum



Instrumentum

Publicum conficiendum, & ad finem Consecrationis publicè legendum, & postea in ARCHIVIS EPISCOPALIBUS reponendum.

IN nomine Dei, Amen : Quum dilectus filius noster. A.B. de C. in Comitatu D. pia & Religiosa devotione ductus Ecclesiam in villa de H. continentem intra muros ejusdem in longitudine ab Oriente ad Occidentem () pedes aut circiter, in latitudine verò ab Aquilone ad Austrum versus () pedes aut circiter, edificaverit, erexerit, & construxerit, sacra mensa decenter ornatâ, suggestis ad precandum, legendum, & predicandum, convenienter compositis, nec non locum sive aream pro Cæmeterio separaverit (qui locus in toto circuitu continet () pedes) aliâq; necessaria ad cultum divinum, sufficienter & decorè concinnaverit, nobisq; supplicaverit quatenus Nos autoritate nostrâ ordinariâ atq; Episcopali, pro nobis & successoribus nostris

nostris dictam Ecclesiam ab usibus pristinis, communibus & prophanis quibuscumque separare, & in usus sacros & divinos consecrare & dedicare dignaremur: Nos T. D. permissione divinâ D. Episcopus, pio & Religioso ejus desiderio in hac parte favorabiliter annuentes ad consecrationem Ecclesiæ hujus de novo (sicut præfatur) erectæ & ornate, autoritate nostrâ ordinaria atque Episcopali procedentes, eandem Ecclesiam ab omni communi & prophano usu in perpetuum separamus, & soli divino cultui & divinorum celebrationi in perpetuum addicimus, dicamus, & dedicamus: ac insuper eadem autoritate pro nobis & successoribus nostris licentiam pariter & facultatem in Domino concedimus ad rem Divinam inibi faciendam, nempe preces publicas & sacram liturgiam, cæui suo in linguâ Anglicana, aut alio Idiomate ipsis communiter intellecto recitandum, ad verbum Dei sincerè & fideliter proponendum, atque supplicandum, ad sanctissima sacramenta (quoties par erit) in eadem ministranda, ad mortuos (si voluerint) sepeliendos, ad cetera quæcumque peragenda, quæ in aliis Capellis & Ecclesiis Parochialibus communiter licite fieri possunt & solent: ac tam Presbyteris & Diaconis (respectivè ad leges Ecclesiasticas) inserviendi, preces divinas dicendi, ceteraque præmissa faciendi, quam dicto A. B. & Parochianis omnibus in eadem preces divinas audiendi, ceteraque præmissa percipiendi, plenam in domino potestatem facimus: eandem quoque Ecclesiam in honorem Dei & sacros usus eorum qui in Parochia habitant & commorantur nunc & in futurum consecramus per nomen Ecclesiæ SS. & individua Trinitatis [vel Christi, &c.] & sic consecratam fuisse, & esse & in futuris temporibus sic remanere debere, palam & publice pronunciamus, decernimus, & declaramus: privilegiis insuper omnibus & singulis in tali Ecclesia usitatis, aut alicui Ecclesiæ Parochiali in hac Diocesi ab antiquo fundatæ competentibus, Ecclesiam hanc ad omnem Juris effectum,

munitam & publicam esse volumus, & quantum in nobis est, & de Jure possumus, sic munimus & stabilimus per presentes. Reservamus tamen semper nobis & successoribus nostris Episcopis D. potestatem visitandi dictam Ecclesiam quando visum fuerit ad officium spectare, ut constet an reparationibus, aliisq; rebus decoris conservetur, & an omnia ibidem Canonice & secundum ordinem fiant, quæ omnia & singula sic reservamus quoad cetera vero præmissa, quatenus in nobis est, & de jure possumus, pro nobis & successoribus nostris, decernimus & stabilimus per presentes.

F I N I S.
